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Succoth, in an extensive camping-field along the line of lakes of which Lake Timsâh is the centre. Thence they moved forward toward the Great Wall, and encamped within it, at some point near the northernmost of the three roads desertward. From that camping-place they were turned southward nearly the entire length of the Isthmus, and made their final camp, before the Exodus, at a region bounded eastward by the western arm of the Red Sea, westward by a prominent watch-tower such as guarded each of the three roadways out of Egypt, northward by Hahiroth, and southward by an image or shrine of the Semitic Egyptian dualistic divinity Ba'al-Set." (4) After leaving Succoth there was no haste until the crossing of the sea. There is nothing in the text indicating but a day's journey between any two stations named as the great landmark camping-places. (5) The northernmost stretch of the western arm of the Red Sea was then practically at the present head of the Gulf of Suez. The last camping-field of the Israelites must have been near the northern shore of the Gulf, and the crossing of the sea must have been from that starting-point.

A careful reading of this volume, in connection with the accompanying maps, will give good returns for the time expended upon it. Dr. Trumbull has made a most wide and careful investigation of literature bearing upon the matters in hand. His points are well established as he advances, and the conclusions seem irresistible. The foot-notes and references to authorities are numerous, and serve as a guide to extensive research on the part of those disposed to make it. This volume forms a most valuable contribution to the literature of Biblical geography.

A. C. CHUTE.

QUOTATIONS IN THE NEW TESTAMENT.*

This book, though having some valuable features, is, on the whole, decidedly disappointing. In the preface the author states the aim of the work to be: "to discuss all the quotations in the New Testament from the Old Testament and from other sources, to give the original texts with English translation, and as exact an explanation as possible of the various passages, so that the precise thought of the Old Testament may be set alongside of the use made of it in the New Testament, and the reader thus have all the material before him, and be able to draw his own conclusions." If the work had simply given us the texts collected together, as they are, in a simple and orderly way, and pointed out the existing differences, omitting the explanatory part altogether, its value would have been enhanced.

In the introduction, Prof. Toy claims that all the New Testament quotations are taken from the Septuagint, or from an oral Aramaic version, the existence of which he assumes rather than endeavors to establish.

The principle thought to underlie the exegetical method of the New Testament writers is stated in brief to be, that they were governed and controlled by the rabbinical methods of the times, "which allowed one to bring out of the Scripture text any meaning that the words could possibly be made to bear." That the New Testament writers were influenced by the age in which they lived, and that their mode of thought was governed in some degree by their education, must be admitted; but to say that they followed the rabbins into all their vagaries and put

* QUOTATIONS IN THE NEW TESTAMENT. By Crawford Howell Toy. Pp. xliii., 321. 6½x9½. New York: Charles Scribner's Sons, 1884. \$3.50.

into the Old Testament any meaning not intended by the Divine mind, is not only to ignore the facts, but also to deny that the apostles and evangelists were inspired in *any true sense* of the word. In all the treatment the human element is brought forward prominently while so far as any expression is given we might think that the divine element was wholly unrecognized by the author.

Where he comes to speak of Jesus' references to the Old Testament, he assumes a modest and reverential bearing, but in reality he deprives Christ's teaching of all authority and weight, for he makes the principles of modern hermeneutical science the ultimate standard of judgment, and thus convicts Christ himself of errors of interpretation. Much more correct to our mind is the position as laid down in *Briggs' Biblical Study*, p. 314: "Christ uses all that was appropriate in the rabbinical method; but never employs any of the casuistry or hair-splitting Halacha of the scribes. * * * The rabbins interpreted the Scriptures to accord with the traditions of the elders; Jesus interpreted them to accord with the mind of God, their author."

In the body of the work, where the quotations are discussed, special pleading is frequently indulged in; the author seems to be trying to prove a point rather than to ascertain the facts (see pp. 73, 79, 175). The predictive element of the Old Testament is largely lost sight of, and the conclusions reached at times seem hardly the legitimate outcome from the facts presented.

The book gives evidence of hard study and the high critical scholarship for which Prof. Toy is so deservedly noted. The differences between the Hebrew, Septuagint and New Testament texts are pointed out with great clearness and exactness, and in this respect the book is highly to be commended. Its great and fatal errors, as we think and have already indicated, are (1) the pressing to the extreme of a theory, and (2) the entire ignoring of the divine agency.

The Greek and Hebrew type used in the book is indistinct, difficult to read; and there are few verses in which some error in accents, vowel-points, sh'vâs, or dāghêshes cannot be found.

At the close of the book are very complete and valuable indices of all the Old Testament passages cited in the New; from these we gather the following facts:

Matthew quotes Gen. 4 times, Exod. 12, Levit. 6, Num. 2, Deut. 18, Ps. 13, Prov. 2, Eccles. 1, Is. 15, Jer. 2, Dan. 6, Hos. 3, Joel, Micah and Malachi 1 each, Zech. 3; in all 90 quotations.

Mark quotes Gen. 4 times, Exod. 6, Lev. 1, Deut. 7, Ps. 6, Eccles. 1, Is. 7, Jer. 1, Dan. 6, Joel, Micah, Zechariah and Malachi 1 each; in all 43.

Luke quotes Gen. 1, Exod. 5, Lev. 2, Deut. 9, 1 Sam. 7, 2 Sam. 2, Ps. 13, Eccles. 1, Is. 15, Jer. 1, Dan. 6, Joel and Micah 1 each, Mal. 6; in all 70.

John quotes Gen. 4, Exod. 1, Num. 1, Deut. 1, 2 Sam. 1, Ps. 9, Prov. 1, Is. 7, Jer. 2, Ezek. 1, Micah 1, Zech. 2; in all 31.

Acts quotes Gen. 16 times, Exod. 14, Deut. 6, Josh. 1, 1 Sam. 1, 2 Sam. 2, 1 Kings 1, Ps. 12, Is. 6, Joel and Hab. 1 each, Amos 2; in all 63.

Romans quotes Gen. 6, Exod. 6, Lev. 3, Deut. 9, 2 Sam. 1, 1 Kings 1, Job 1, Ps. 15, Prov. 5, Eccles. 1, Is. 20, Jer. 1, Hosea, Joel, Hab. and Mal. 1 each; in all 73.

Hebrews quotes Gen. 13, Exod. 6, Lev. 1, Num. 1, Deut. 6, 2 Sam. 1, Ps. 20, Prov. 2, Is. 2, Jer. 2, Hab. and Haggai 1 each; 56 in all.

The Pentateuch is quoted 216 times; Historical Books, 20; Poetical Books, 138; The Prophets, 141: Minor Prophets, 44; so in all, exclusive of the Revelation,

there are 559 quotations from the Old Testament. Of individual books Is. is quoted 106 times; Ps. 104, Deut. 70; Gen. 62, Exod. 61, and Prov. 24 times. These are the ones to which most frequent reference is made.

There are no proper quotations, it is said, in the Book of Revelation. The indices, however, give 265 Old Testament passages alluded to in that book and discussed in the body of the work, mostly from Is., Ps., Dan. and Ezek. The line is not clearly drawn between allusions and quotations, and the book apparently includes both classes, for certainly many passages classed as quotations are in reality but the merest allusions. Including the Revelation, however, there are in all 824 Old Testament passages quoted or alluded to in the New Testament.

STEARNS' SYLLABUS OF MESSIANIC PASSAGES.*

In this admirably conceived, and excellently wrought out *brochure*, we have, in a tangible form, the whole subject of Messianic prophecy. The method adopted is, to our mind, the correct one. Abstract discussions, with scarcely an allusion to a particular prophecy, may do for those who have exhaustively studied the subject; but for teaching men what the Old Testament has to say about a coming Messiah, it is necessary to examine exegetically in their order the texts which are supposed to contain Messianic references. This is what Dr. Stearns has done. Having explained what he understands to be a *Messianic text*, and having given a General Division of these texts, he begins (1) with the Pentateuchal texts: (*a*) Gen. III., 14, 15; (*b*) Gen. IX., 25-27; (*c*) Gen. XII., 3; (*d*) Gen. XXVII., 27-29; (*e*) Gen. XLIX., 8-12; (*f*) Num. XXIV., 14-17; (*g*) Deut. XVIII., 15-19. Next come the Messianic passages in the Psalms, under which are treated Ps. II., CX., LXXII., XLV., XXII., XVI. Finally the Messianic passages in the Prophets are considered. The specific passages are here omitted for lack of space. The method of treatment includes (1) the best literature upon the subject; (2) brief exegetical notes; (3) the history of the interpretation to some extent. The gradual development of the Messianic ideas is clearly traced. Students will find in this little manual, the material with suggestions, for independent work on their part in the study of this most important feature of the Old Testament.

The standpoint of the author is conservative, yet liberal. There is to be noticed a strong, firm faith in the authenticity of Scripture. Dr. Stearns is not one whose interpretations are characterized by fancies, of either a spiritualizing or a rationalistic character. We understand that this pamphlet is intended chiefly for the use of his students. It is to be hoped that he will soon formally publish it.

BOOK OF ADAM AND EVE.†

This is a Christian work; perhaps of some pious Egyptian of the fifth or sixth century. The story is told in a simple, childish way. The author evidently believes all that he says, and shows an inclination to believe as much more as circum-

* A SYLLABUS OF THE MESSIANIC PASSAGES OF THE OLD TESTAMENT. By O. S. Stearns. Pp. 79. Boston: Percival P. Bartlett, 105 Summer street.

† THE BOOK OF ADAM AND EVE, also called the Conflict of Adam and Eve with Satan; a Book of the Early Eastern Church. Translated from the Ethiopic, with notes from the Kufale, Talmud, Midrash, and other Eastern works. By the Rev. C. C. Malan, D. D., Vicar of Broadwindsor. Pp. 255. London: Williams & Norgate.